Eleazar Blew the Horn (AD 66)

War Chronology – Part 1

By Ed Stevens -- Then and Now Podcast -- Mar 30, 2014

Opening Remarks:

A. Thanks for joining us for another Then and Now podcast where we study the Bible and History from a full preterist perspective.

B. Last time we did a little bit of review of the last five years of Jewish and Christian history just before the Jewish War broke out in Judea. We gave a brief list of the most important events that occurred just before the war.

C. This time, we need to start looking at the chronology of the Zealot rebellion and their war against three legions of the Roman army (AD 66-70).

D. Before we begin, let's pray to our Heavenly Father:

> *King of Glory* and *Lord of the Angelic Hosts*, in fear and trembling like all Your servants of old, we ascend the hill of Zion and approach Your Mercy Seat. Though our fleshly eyes cannot see You high and lifted up, yet we know by faith that we are in Your Most Holy Presence, and that the splendor of Your Glory fills the heavens. We have hope for an afterlife with You only because of Your sovereign work in our hearts to draw us to You and regenerate us, even while we were dead in our sins. As we begin this study of Your Coming in Judgment upon the nation of Israel in AD 70, help us see that all Your judgments are righteous and holy, and let it provoke us to live soberly, righteously, and godly in this world below. We pray this in the Name of the Lamb who died in our place, Jesus Christ our Lord. Amen.

Introduction

In the previous session we reviewed the closing five years of the apostolic period, which saw all the New Testament books finished, and the gospel proclaimed throughout the whole Roman world and Diaspora, just before the outbreak of the Neronic persecution in which most of the first century Christians were either killed or fell away from the faith. However, some of the elect saints remained alive until Christ returned at His Parousia.

In his first epistle, written in AD 63, Peter had warned the saints that "it [was] time for judgment to begin" and that it would begin with the Christians (1 Pet 4:17). Sure enough, less than a year later, the Neronic persecution came. But Jesus cut short that great tribulation by His coming to gather His living saints and avenge the martyrs, as He poured out His wrath and judgment upon the Jewish persecutors. We noted that the Christians disappeared from the historical landscape just before the Jewish war began.

We noted that the Parousia began right after Passover in AD 66, and was a three and a half year (AD 66-70) visitation of Christ to reward His saints and pour out His

wrath upon that generation of unbelieving Jews who crucified Him and persecuted His saints. Immediately after the sign of the Son of Man appeared in the sky above Palestine, He sent forth His angels to gather together His elect ones. Then, right after they were safely gathered out of harm's way, the Jewish revolt began.

In this session, we start looking at the Jewish war with Rome. Our intention is to provide a **chronology of the whole war** from start to finish, as well as suggest some connections between those events and the endtime prophecies of the Bible, especially in the **Book of Revelation** as some of you have requested. We will start by taking a look at **Eleazar b. Ananias**, whom Hegesippus claims was "*the originator*" of the war. And as we will discover in future sessions, he was also probably *the Terminator* of the war as well.

The Originator of the War

Apr - 66 – Eleazar b. Ananias "sounded the shofar" (blew the ram's horn)

Yosippon and *Hegesippus* fill in some of the details about the beginning of the war which Josephus does not give us. When the Roman Procurator Gessius Florus brought his soldiers to Jerusalem to confiscate all the gold from the Temple (Apr AD 66), ***Yosippon*** writes that there was a brash young man, **Eleazar b. Ananias**, who blew the shofar in Jerusalem and rallied the citizens to block the lanes of the city:

> Elazar ben Anani ... being a youth and very stout of heart, saw the evil that Florus did among the people. He **sounded the shofar**, and a band of youths and bandits, men of war, gathered around him, and he **initiated a battle**, challenging Florus and the Roman troops. [*Sepher Yosippon*, ch. 59]

Hegesippus claims that it was this very same Eleazar who was "the originator" of the rebellion (*Heg*. 5:53). Eleazar then seized control of the temple and used it as his fortress (**in violation of the Law**) from that point forward [*Wars* 2.424 (2.17.5); *Yos*. 61; *Heg*. 2:10; 5:1]. A few days after this, the angelic armies were seen in the clouds over Palestine, signaling that the Son of Man had arrived to begin His judgment and wrath out-pouring (April-May AD 66).

A few months later, Eleazar **illegally** stopped the daily sacrifices of all Gentiles (Aug AD 66). This was totally unprecedented and **lawless** in the extreme. Never had Gentile sacrifices and offerings been refused. At the very time God was grafting the Gentiles into His Church, the Zealots were breaking off all religious ties with the Gentiles—quite a contrast!

Josephus refers to this stoppage of the Gentile sacrifices by Eleazar as the "true beginning of our war with the Romans" [*Wars* 2.409 (2.17.2)].

The moderate Jewish leadership and priests all reminded Eleazar that to do such a thing would be to **set himself above the Law**. They demanded that he restore the sacrifices of all Gentiles, but he defiantly refused.

Eleazar was the son of Ananias b. Nedebaeus, the former high priest (AD 47-58) when Second Thessalonians was written (AD 51-52), as well as six years later in AD 58 at the time of Paul's trial in Jerusalem (Acts 23). It was Ananias who ordered that Paul be struck on the mouth. Upon being struck, Paul predicted, "God is about to

strike you, you whitewashed wall" and then called him a **law-breaker**. As was the father (a lawbreaker), so was the son (an even worse lawbreaker). Eight years after the trial of Paul, in September of AD 66, Ananias was indeed "struck" dead by the Zealot leader Menahem, immediately after which his son **Eleazar** used his own temple soldiers to avenge his father by killing Menahem and his soldiers in Jerusalem, again in **violation of the Law**. Thus, Eleazar opposed every other Zealot leader and **exalted himself above them all**.

At the time of the rebellion, Eleazar was *Sagan* (captain of the temple guard, "governor of the temple", *Wars* 2.409). That was the second highest position in the priesthood (right underneath the High Priest). The Sagan was appointed by the High Priest and approved by the Sanhedrin. At least two of the sons of Ananias (Eleazar and Ananus) had held that office, both of whom were appointed after Ananias had left the High Priesthood. This speaks volumes about how much wealth, power, and influence Ananias must have had, in order to get two of his sons appointed as Sagan after he was no longer High Priest. Josephus verifies just how extremely wealthy and powerful Ananias really was.

As Yosippon indicates (*Sefer Yosippon*, Chapters 72, 75), Eleazar was the one who literally "**sat in the temple**" controlling all the affairs of the temple, priesthood, and sacrifices, and used the Temple as his fortress during nearly the entire war, beginning in April AD 66, until just before Titus began the siege in AD 70 (about three and a half years). Eleazar took it upon himself to make changes in the Law and customs that had always been followed since the beginning of their nation. Thus, it appears that **Eleazar** may have been the **Man of Lawlessness** that Apostle Paul pointed to in his second letter to the Thessalonians (2 Thess. 2:3-9).

Some preterists think that **Nero** was the "Man of Lawlessness." However, there is not the slightest biblical or historical support for the idea that Nero ever set foot in Judea, Jerusalem, or the Temple, nor that he changed the Jewish sacrificial laws, nor that he was "slain by the breath of Christ's mouth" at the Parousia (2 Thess. 2:8). Nero committed suicide in AD 68, two years before the end of the war in AD 70.

Others have suggested **John of Gischala** as the Man of Lawlessness, even though he did not get control of the temple until right near the end of the war, after most of the abominations had already been committed in the temple. Nor was John of Gischala "slain by the breath of Christ's mouth." Instead, John was taken to Rome where he was paraded through the streets of Rome during the Triumph, and then kept in Roman prison until he died several years later. Very few of the statements in 2 Thess. 2 can be applied to John. Furthermore, **Simon b. Giora,** another of the three main Zealot leaders, was dragged through the streets of Rome and thrown over the cliff in sacrifice to the Roman gods right after the Triumph of Vespasian and Titus. Simon never had control of the temple, so it is impossible to see him as the one who "sat in the temple of God" (2 Thess. 2:4).

Of the three original Zealot leaders, only **Eleazar b. Ananias** is un-accounted-for. Josephus drops all mention of him after the war council in Jerusalem in AD 66, but both Yosippon and Hegesippus state that he stayed in Jerusalem and maintained control of the temple throughout the war, until just before the siege of Titus (mid-70). When John of Gischala broke into the temple with his soldiers and gained control of it (Spring or Summer of AD 70), evidently Eleazar took his family and got out of the city

through some of the underground tunnels, and then fled to Masada, where he held out until AD 73. It is interesting that Josephus mentions the fact that the defenders of Masada, including Eleazar himself, were **slain** by the hand of their own fellow Zealots in a mass suicide pact. Then their bodies were thrown into the blazing fire and burned to ashes there on top of Masada. We will say much more about all that when we get to that part of the history in AD 73.

When viewed through the historical lens of Josephus, Yosippon, and Hegesippus, **Eleazar b. Ananias** does have a lot of connections with the Man of Lawlessness, as he is described in 2 Thess. 2:3-9. If he is the Man of Lawlessness, then the one who restrained him was his own father (Ananias b. Nedebaeus) who held a tight rein on him until AD 66 when Menahem killed Ananias. Eleazar was then freed from restraint, and immediately began to manifest his LAWLESS nature.

Apr - 66 – Abominations Which Cause Desolation

Menahem the Zealot (son or grandson of Judas the Galilean) took his army to Masada and captured it from the Roman garrison there, while Eleazar the captain of the temple guard used his soldiers to occupy the temple and put a stop to the daily Roman peace offering. Armed bands of Zealots were running around Judea and all around Jerusalem, and inside Jerusalem as well. By August of AD 66 there were plenty of “armies encompassing Jerusalem” inside and outside (Luke 21:20). Jerusalem was a holy place where such armies ought not to be standing. The Zealot leaders brought their armies right into the temple and camped there (where they definitely ought not to be). Josephus (a priest concerned for the sanctity of the temple) was horrified at this abomination, and even more so when the Zealot factions began killing each other and the priests and the innocent worshippers right there inside the temple. This indeed was a horrific abomination which caused its desolation.

The Romans considered it abominable when blood of their countrymen was shed in their pagan temples [cf. Wars 2:210 (2.11.3)]. Josephus tells how the blood of priests and common people was shed inside the Temple [Wars 5.11ff (5.1.3)]. There are dozens of references in Josephus where this kind of abominable activity is mentioned and lamented by Josephus: Wars 4.201-203 (4.3.12); Wars 4.215 (4.3.13); Wars 4.242 and 4.261-262 (4.4.3); Wars 4.313 and 318 (4.5.1); Wars 4.437 (4.7.6); Wars 4.151 (4.3.7) and 4.388 (4.6.3); Wars 4.558-565 (4.9.10); Wars 5.442-445 (5.10.5); Wars 6:316 (6.6.1); Wars 6.428 (6.9.4); Wars 4.163,171,181-183 (4.3.10); Wars 7.262-270 (7.8.1); Antiq. 20:166 (20.8.5); Antiq 20.165 (20.8.5) -- The **Sicarii** murdered in the temple, thus polluting it. See Wars 5:11-20 (5.1.3), and especially **Wars 2.455 (2.17.10)** where the word "abominations" was used in reference to Eleazar's perfidious murder of the Roman garrison on a Sabbath day, from which Josephus says "it was reasonable to expect some vengeance" from God. And that vengeance came swiftly, on the same day and hour [*Wars* 2:457 (2.18.12)]! See also Euseb. 3.5.4 and 3.7.4-9.

Apr - 66 – Great Tribulation was "cut short" by the outbreak of war

The Zealot rebellion “cut short” the persecution upon the Church in Judea, since the Jews now had to turn their attention to preparations for the war and their own

survival against Rome (Matt. 24:22; Mk. 13:20). Conditions in Judea and Jerusalem now grew progressively worse by the day. Florus had succeeded in provoking the Jews into open rebellion, so that his own perverse activity would appear innocent to Nero.

It is therefore not surprising that some of the priesthood (under the leadership of **Eleazar b. Ananias**) shortly afterwards made their break with Rome official by stopping the daily sacrifice (peace offering) for the Roman Emperor (Nero), as well as the sacrifices of all Gentiles. The removal of 17 talents of imageless gold from the temple treasury had left them little choice. The temple could no longer function normally. They would have to mint new coins, and that meant revolt against Rome. When the Zealots made this decision to revolt, their minting of new coins most likely would have begun soon afterwards. The Zealots intensified their efforts of gathering men, weapons, and finances for the revolt. They urged all their sympathizers throughout Israel and the Diaspora to support and join the Zealot cause (deceiving the nations to go to war – cf. the book of Revelation).

Apr - 66 – Josephus dates the unofficial beginning of the revolt from this very incident with Florus. The Zealots were provoked to go to war by his attempt to remove all the temple gold and force Nero's coinage to be used instead. The people despised Florus even more than the previous governors (Felix, Festus, and Albinus). Florus urged Cestius Gallus to intervene at this time and crush the rebellion before it gained more momentum, but instead Cestius merely sent an emissary (Neapolitanus) to inspect the situation and determine how serious it really was. This only bought the Zealots more time to fan the flames of revolt even more. Evidently Cestius did not trust Florus' assessment of the situation, since the Jews had also sent a delegation to Cestius at the same time Florus did. This provocation by Florus happened right around the time of Passover. Josephus says the killing of the 3600 citizens and residents of Jerusalem occurred on the **16th day of Artemisius** [*Wars* 2:315 (2.15.2)], just five days before the angelic armies were seen in the clouds (21st day of Artemisius) [*Wars* 6.296 (6.5.3)].

Apr - 66 – Few Days After Passover - **Angelic Armies seen in the Clouds** (**Artemisius 21 AD 66**). Josephus says: "Besides these, a few days after that feast [Passover, April AD 66], on the **twenty-first day of the month Artemisius** [Iyar - Apr-May of AD 66], a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not **related by those that saw it**, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sunsetting, chariots and troops of soldiers in their armor were seen running about among the clouds, and surrounding of cities." [*Wars* 6:296 (6.5.3)] Note that Josephus gives the exact "day and hour" of this angelophany. It was just before sunset (**the hour**) on the 21st day (**the day**) of Artemisium. Josephus is following the Macedonian (Greco-Roman) calendar, not the Jewish Lunar calendar. He says there were many "eyewitnesses" to this event -- which means that it was "at the mouth of two or more credible first century eyewitnesses." **Josephus did not see this because he had not returned from Rome yet when it happened.** The fact that he gives very specific historical documentation for it (places,

dates and time of day) lends much credibility to it, and shows that he had talked to several eyewitnesses, and maybe even had some written accounts of it. It is noteworthy that Tacitus refers to this as an actual occurrence, and no other histories of the destruction of Jerusalem reject it as untrue. Even more important is the "matter of fact" way he handles this Angelophany. The idea of angels being seen in the clouds does not seem to be at odds with the way Josephus views the God of Israel and the way He relates to and interacts with His creation through Theophanies and Angelophanies (Jewish Biblical Cosmology).

This event appears to have been **the sign that the Son of Man had come** with his angels to begin "gathering the tares to be burned" and "gathering his wheat into the barn" (Matt. 13:40-43 and 13:49-50). This is not just coincidental. There is most definitely a connection between this carefully documented Angelophany and the prophecies of Jesus. I believe this sighting of the angels in the clouds above Israel was the **sign of the coming of the Son of Man** that Jesus told them to watch for "immediately after the tribulation" (Matt. 24:29-31). Josephus gives the exact Day and Hour ("a few days after Passover" on the **twenty-first day of Artemisius**, just before sunset). [*Wars* 6.296-298 (6.5.3)] This was evidently when Christ began his Parousia (presence) in AD 66 at the time when Josephus says they saw the angelic armies in the clouds. His Parousia (presence to reward and punish) was ongoing after that until the temple was burned -- it was a visitation (extended visit) instead of a one day event. That visitation began in April AD 66 when the commander of the hosts (Jesus, the Son of Man) came with his legions of angels to start gathering up the tares, which would be burned after his **wheat was safely gathered into his barn, i.e., the rapture** (see Matt 13:24-30). [*Wars* 6.296-299 (6.5.3)].

June - 66 – Pentecost - Priests in the Temple heard a multitude of voices in the unseen realm which shouted in unison: **"Let us depart from here."** Notice how Josephus describes this event:

> **Josephus**: "Moreover at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, **'Let us remove hence.'**" [*Wars* 6.299 (6.5.3)]

Note that Josephus gives us the exact *day and hour* **when** this event occurred (on the day of Pentecost at the hour of the evening sacrifices), **where** it occurred (in the Jerusalem Temple), and **who** witnessed it (the officiating priests). The Jewish priests testified about what they felt and heard in the Temple at night on Pentecost in the year AD 66, at the very time when the Zealot war with Rome was about to begin.

This transfer of a large multitude from one place to another in the unseen realm seems to have been the resurrection of the dead and the change of the living saints, when they were caught up to be with Christ. This event occurred at Pentecost, fifty days after Passover. *Notice also that it occurred at night, not during the daytime. That explains why no one noticed the snatching away of the living saints. Anyone who noticed their absence the next day would have merely thought the Christians were*

arrested in the night and taken away to be killed, or that they fled away during the night to get away from the persecution.

It is worth remembering here that Pentecost was the time of wheat harvest, the time when the heads of wheat were threshed and gathered into the barn. The harvest (resurrection of the dead and the judgment) was at the end of the age. It fits the grain harvest typology, as well as the Parable of the Tares, to see the resurrection and rapture as the event that occurred here at Pentecost.

Furthermore, Josephus puts this story in the mouths of his fellow priests who were in the Temple at the very time these events occurred. He seldom gives this kind of strong eyewitness testimony to confirm his account, especially to the point of giving a date and place, and naming his sources, as he does here. The fact that he quotes these witnesses and identifies them, lends much credence to his story. Out of all the possible eyewitnesses who could be deemed reliable in the first century, the priests in the Temple would have been at the top of the list. Those priests were lawyers, judges, scribes, and teachers of the Law. They understood the penalty for false testimony. Some of those priests survived the destruction of Jerusalem, and could have easily discredited Josephus' account. Yet, as far as we know, this account was never challenged by them, but instead verified "at the mouth of two or more" reliable first-century eyewitnesses (Deut 19:15) and accepted as true by contemporary historians such as Tacitus.

R. C. Sproul, Sr., calls this particular section of Josephus "one of the weirdest passages you ever read in ancient history" ("Last Days Madness" speech, Ligonier Ministries National Conference, Orlando, Florida, 1999). When quoting this passage in *The Last Days according to Jesus*, he describes it as a "most remarkable record" (pp. 123-127). He notes that this story is "corroborated by others" in the first century such as Tacitus (Eusebius, Yosippon, and Hegesippus also record this event). As Sproul suggested, this testimony of Josephus "lends credence" to the idea that there was some kind of coming of Christ associated with the destruction of Jerusalem in AD 70 ("Last Days Madness" speech, Ligonier Ministries National Conference, Orlando, Florida, 1999).

Every time a preterist uses something out of Josephus to substantiate first-century fulfillment, futurist critics throw a temper tantrum. They first demand that we produce the documentation, and then when we do, they work overtime trying to downplay its significance, and ridicule us for using "uninspired" testimony. Yet, when they wish to justify their own unscriptural doctrines of *creedalism*, *sacramentalism,* or *hierarchialism*, they do not hesitate to quote from the Church Fathers, whom they admit are just as uninspired as Josephus! They want freedom to use uninspired tradition when it helps their cause, but deny that freedom to others.

Preterists do not claim that Josephus' accounts are God-breathed. However, an event does not have to be recorded by an inspired author in order to be true. The story about Julius Caesar being stabbed by two of his best friends is true, but it is not inspired. Moses, Jesus, and the apostles all affirmed that something could be verified as true in a court of law if there were two or more credible eyewitnesses to back it up. This event described by Josephus has that kind of reliable attestation. It could truly have happened, regardless of whether or not the historians recording it were inspired. All we need for historical credibility is "testimony at the mouth of two or more reliable

eyewitnesses," and we have that here with the numerous priests who witnessed these things in the temple on Pentecost in AD 66.

Furthermore, we all need to remember that *uninspired* testimony, even if it is "at the mouth of two or more eyewitnesses," can never negate *inspired* scripture, no matter how well-attested it is. Scripture stands supreme, regardless of how much uninspired historical testimony or church tradition is stacked against it. History and tradition can *only support and explain* Scripture, but can *never refute it or discredit it*. And this is the way we are using Josephus' testimony: to help support and explain inspired scripture. This is a valid use of history and tradition. With that in mind, let's examine this story to see if we can understand what really happened and how it might relate to the Resurrection and Rapture events.

Pentecost and the Wheat Harvest

Notice that neither the priests nor Josephus offer any explanation of this event. In fact, it seems that none of them understood it. Josephus simply laid out the facts as the priests gave them, and we are left to draw our own conclusions about what took place and how it relates to the "end of the age."

I believe several details in this story are significant: (1) the **day** of occurrence (Pentecost), (2) the **hour** of occurrence (night), (3) the **place** of occurrence (the Jerusalem Temple), (4) **who** witnessed the event (officiating priests), and (5) **what** they felt, heard, and experienced.

The first two points certainly remind us of Jesus' predictions about "*the day and the hour*" of His return (Matt 24:36, 50; 25:13; Mark 13:32; Luke 12:46). Furthermore, this occurred on the pilgrim feast of *Pentecost*, which was connected with the grain and fruit harvests. *Passover* was the time of the barley harvest in the Spring, during which the priests brought an "omer" of barley flour into the Temple courtyard and waved it (i.e., lifted it up and presented it) before the Lord (Lev 23:10-11, see Edersheim's *The Temple*, chapter 13). *Pentecost*, which occurred fifty days after Passover, was the time of the wheat harvest in early summer. It was "the presentation of the two loaves [made of leavened wheat flour] . . . which distinguished this festival" (Edersheim, p. 172). At the time of Pentecost, the wheat harvest had already begun and was nearing completion. The two loaves may have represented the living and the dead (who were both presented to Christ at His Parousia).

Jesus used the harvest metaphor in His teaching about what would occur at His Parousia at the end of the age. A good example of this is the Parable of the Tares (Matt 13:24-30, 36-43), where He uses the wheat harvest motif in connection with the angelic gathering of the wheat into His barn at the End of the Age. In my article in Fulfilled Magazine (Summer 2011, Vol. 6 Issue 2), I explained how this parable was pointing to the Resurrection of the Dead out of Hades and the change of the living into their immortal bodies, at which time both groups were gathered together in the unseen realm and presented to Christ at His Parousia (1 Cor 15:52; 1 Thess 4:17). John the Baptist also connected the wheat harvest with the End of the Age (Matt 3:12; Luke 3:17), and Paul used wheat imagery in his seed analogy to illustrate how the Resurrection would take place (1 Cor 15:37). See below for a list of PDF articles and MP3 files that give more details on all this.

Therefore, it would be no surprise to discover that this event mentioned by Josephus, which occurred at Pentecost, at the time of the *wheat harvest*, might have something to do with the *Resurrection of the Dead out of Hades*.

What Did the Priests Experience?

The connection of Pentecost with the Resurrection becomes even more apparent when we look at the way the priests described their experience of this event:

> . . .they said that, in the first place, they felt a quaking, and heard a great noise, and after that they heard a sound as of a great multitude, saying, "Let us remove hence."[*Wars* 6.5.3 (6.299-300)]

Notice there were *no visuals* here. It all involved hearing and feeling. This means that the multitude that the priests heard were *invisible*. They were in the UNSEEN realm. The priests were only allowed to *hear* what was said, but not allowed to *see* those speaking. This raises some very interesting questions:

- *Who* were these folks in the unseen realm?
- *From where* had this multitude (in the unseen realm) come?
- *To where* (in the unseen realm) were they going?

The fact that these people existed in the unseen realm significantly limits the possibilities of their identity. What group of people in the unseen realm would be leaving one part of that realm for another part of it, and why? *[Hint: The disembodied souls of the dead saints left Hades and entered heaven.]* And what does the Temple have to do with this transfer from one location to another? *[Hint: According to Jewish tradition, it was the one place on earth where heaven and earth met. It was the gateway to heaven in the unseen realm. Many Jews also believed that the huge rock on which the Temple stood, was the lid which covered the opening to the Hadean realm. In other words, the Temple sat on top of the rock that sealed the gates of Hades, so that if the dead were ever raised out of Hades, they would have to come out through the gates of Hades right there in Jerusalem near the Temple mount.]*

Furthermore, it is worth remembering that this event occurred on *Pentecost* about 45 days after the angelic armies were seen in the clouds "a few days after Passover" [*Wars* 6.5.3 (6:296)]. If the angels were there, then Christ had to be present with them in the unseen realm above. In Matthew 24:31, Jesus said that after His arrival He would send forth His angels to gather together the elect. This transfer of a large multitude of souls from one place to another in the unseen realm sure sounds like the Resurrection of the Dead out of Sheol (Hades) and their entrance into the heavenly realm above. If this was in fact the Resurrection, then it was also the very "moment in the twinkling of an eye" when the living saints were "changed" into their immortal bodies (1 Cor 15:52) and "caught up" together with the resurrected dead to meet Christ in the unseen realm above (1 Thess 4:17).

For more detailed information about this event, I have created several PDF files which provide other translations of Josephus' account of this event by Greek scholars, as well as the parallel accounts found in Tacitus, Yosippon, Hegesippus, and Eusebius. If you would like to have this amazing information, simply email me at <preterist1@preterist.org> to request my two articles in *Fulfilled* Magazine on "Let Us Remove Hence" and "More on Let Us Remove Hence," plus all their related charts, notes, and quotes files in PDF format.

For more information about the Resurrection, Change, and Rapture events, here are some excellent resources available for order from the IPA website (http://preterist.org):

- Ian D. Harding. *Taken to Heaven in A.D. 70* (book)
- J. Stuart Russell. *The Parousia* (book)
- Ed Stevens and Parker Voll. *2011 Garrettsville Seminar DVD*s, dealing with the Resurrection, Change, and Rapture (DVD album)
- Ed Stevens - *Expectations Demand a First Century Rapture* (book)
- Ed Stevens - *First Century Events in Chronological Order* (prepub manuscript)
- Ed Stevens - *Parable of the Tares* - MP3 Audio tracks
- Ed Stevens - *Resur-Change-Rapture* - Free PDF of my Kansas City speech
- Ed Stevens - *Gather Together the Elect* - Free PDF of the Fulfilled mag. article

Conclusion

Well, that is about all we needed to cover in this session. We will start next time with these events in the summer of 66 when the Zealots were making serious preparations for the coming attack of Cestius Gallus with the twelfth legion.

Several have asked me when I plan on doing a podcast to refute the article in the latest issue of *Fulfilled* magazine by Brock Hollett. As we noted last time, that article challenged all full preterists to come up with some better answers on the resurrection issue, and I fully intend to meet that challenge. Lord willing, I am hoping to do that podcast sometime in late April. That should provide all of us with a another good explanation of the resurrection from a full preterist viewpoint. Stay tuned for that!

That will wrap it up for this session. Thanks so much for listening.

- - - - - - - - - - - - - - - - -

We need your support!

If you are benefiting from these podcasts, please prayerfully consider supporting IPA with a donation of any amount. We cannot do this without you, and we need your help right now more than ever. Expenses for our annual exhibit booth at the *Evangelical Theological Society* take a huge bite out of our budget. Plus, we are rebuilding our **website** from scratch to add a shopping cart, which is further challenging our finances. And we are hoping soon to convert several of our print books into **eBook** format. That will cost a couple hundred dollars each to convert them. Ed is also working on his **Masters Thesis** which, along with these podcasts, is part of his response to the

Mathison critique book. Your monthly support also helps cover the network fees for this podcast and its related bulk email services. Your help is greatly needed. To make a donation or support monthly, **click here** (or paste the URL down below into your browser). In appreciation for being partners with us, we will send you a copy (as soon as it is released) of a **new historical book** that we are working on entitled, *Final Decade Before the End*. Ask for it when you give.

https://www.preterist.org/orderform.asp#Donations:

We accept *PayPal* donations at this address: **preterist1@preterist.org**

If you prefer to send a check, simply make it payable to IPA and send it to the following address:

International Preterist Association (IPA)
122 Seaward Ave
Bradford PA 16701-1515

Or you can simply call us with your credit card info: **814-368-6578**

If these podcasts have raised any questions for you,
or if you need more information, do not hesitate to email me at:
preterist1@preterist.org

There are a lot of great supplementary articles posted on our website,
plus books and audio/video media for purchase. Go there and browse all you want.
Here is the link: **http://preterist.org**

If you would like a couple of great books which detail all of these events, I would highly recommend **ISRAEL AND THE NATIONS** by F. F. Bruce, and my book, **First Century Events**, which deals with the Roman, Jewish, and Christian events of the first century. We are using both of these resources here in our studies. You can purchase both of them from our website: **http://preterist.org**

Some further recommended reading:
The Complete Works of Josephus (*Antiquities* and *Wars)*, which is also available from our website: **http://preterist.org**